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[ONE PENNY.]

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Extract from "The Dominion" of 10th July, 1909.

"As Cincinnatus returned to his plough, so Mr. F. W. Frankland, after his rejection by the Manawatu electors, seems to have retreated to his study. There now comes forth, as the first fruits of this period of retirement, a shilling pamphlet, entitled 'The Johannine Problem: A few Thoughts Relating to the Authorship of the Fourth Gospel' (Watson, Eyre & Co.). In this, as in many of his previous writings, Mr. Frankland has adopted what may be called the annotative method—that is to say, he begins with a citation from another author, appends numerous footnotes to it, and sometimes, as in the present instance, concludes with further original comment. . . . The 'Johannine' pamphlet begins with annotated excerpts from the writings of Dr. H. H. Wendt, Professor in the University of Jena, and Professor Fisher, of Yale, but Mr. Frankland, who has evidently made a close study of recent Biblical criticism, refers in his notes to many other authorities. He does not absolutely bind himself to any theory as to the authorship of the Fourth Gospel, but he is inclined to hold that it was compiled by the heretic Cerinthus from the written reminiscences of John of Ephesus, and subsequently corrected by more orthodox writers. John of Ephesus, he suggests, was identical, not with the son of Zebedee, but with the 'beloved disciple' mentioned several times in the later chapters of the Fourth Gospel, and believed by Mr. Frankland to have been a cadet of the Jewish priesthood. . . . His pamphlet, with its careful examination of the evidence against, as well as for, his hypotheses, should be of real value to students, preachers, and teachers."

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

NOTES OF THE WEEK.

THE *Christian World* published an interview with Professor Harnack last week, which contains some interesting observations on the future of New Testament criticism. It is assumed, rather hastily sometimes, that the tendency to recede from some of the radical positions concerning date and authorship, which were prevalent a short time ago, is in itself a notable triumph for orthodoxy. Professor Harnack is evidently of a different opinion. He thinks that the present tendency to retire from extreme positions in external criticism will not weaken; but, he added significantly, the internal criticism will not tend to more conservative results, but quite the contrary. "In regard to that, we shall have to learn to see our religion in its intimate connection with the history of religion as a whole, and to recognise that Christianity not only presents contrasts to other religions, but also stands in a close inner connection with them."

THE chair of Christian Apologetics which was held by the late Professor Pfeiderer at the University of Berlin has been transformed into a professorship of the History of Religions. As the Rev. L. H. Jordan points out in the *Expository Times*, this is the first University chair in the subject in Germany, and it marks the end of a long controversy. The German theological faculties, even the most enlightened of them, have adhered hitherto to the traditional lines of study, and have resisted successfully the intrusion of subjects which lay outside the clearly defined province of Lutheran theology. For some years a small group, including Professors Wellhausen of Göttingen, Oldenburg of Kiel, Nöldeke of Strassburg, and Pfeiderer of Berlin, has pleaded

insistently for reform, and at last a notable victory has been won. It is significant that Berlin has had to go abroad for a qualified teacher in the new subject, and has found him in Professor Lehmann, of Copenhagen.

WE welcome a letter in *The Times* by Professor Goudy, of Oxford, which urges that the best solution of some difficulties which have arisen lately in connection with the religious aspects of marriage, is to be found in a system of compulsory civil marriage. "With the religious ceremony," he says, "the State should not concern itself; the prescribed civil ceremony should alone constitute the *vinculum matrimonii*. This has for a good many years been the law in France and other Continental countries, and works well in practice." This would abolish any apparent legal claim to a religious service, which is in itself objectionable; and it would, at the same time, introduce a uniform system in place of the chaotic differences which prevail in various parts of the United Kingdom at the present time.

WE are aware that a suggestion of this kind will have to conquer a good deal of adverse sentiment. The cry will be raised that it will degrade the solemnity of the marriage contract. But it would probably have a precisely contrary effect. The religious service would lose a great deal of its conventionality, when it ceased to be a prescribed form; while the legal obligations of marriage, as a contract sanctioned and enforced by the State, instead of being blurred as they are at present by other sentiments, would receive distinct and calm recognition. We believe that from every point of view this would be highly beneficial.

ON Wednesday the Housing Committee of the London County Council received an influential deputation, which urged upon them the need of municipal action in the provision of "hostels" for women. What Manchester has done with commendable

enterprise and success London can attempt, and the need is urgent. It is estimated that there are nightly in London between 150 and 200 respectable women and girls who, for various reasons, can find no shelter. This fact is, in itself, too eloquent of human misery and moral danger to need any comment. But it is a matter of common experience that public bodies are slow to act in matters of this sort unless there is a strong and resolute demand, which refuses to recognise any excuses for delay.

MR. H. B. SIMPSON, of the Home Office, has caused some alarm by his comments, published in a recent Blue-book, upon the statistics of crime for 1909. The figures, he says, point to a steady increase of criminality during the last ten years, and the real increase in crime is probably even greater than is shown by the record of actual prosecutions. He puts forward the view that the growth of sentimental compassion for the criminal, some falling away of the old vigour and rigour, is partly responsible for this state of things. "It is permissible to suggest," he says, "that the steady increase of crime during the last ten years is largely due to a general relaxation of public sentiment with regard to it."

THAT there is another side to this problem, and even to the meaning of the statistics, is shown in a letter which Mr. Thomas Holmes, the secretary of the Howard Association, has sent to the press. He calls attention to the large number of offenders that had been previously convicted, and to the fact, which is emphasised by the Prison Commissioners, that prisons are largely peopled by the very poor, the very ignorant, the physical and mental weaklings and the unemployable.

"My strong conviction," Mr. Holmes writes, "amounting to almost a certainty, is that it is to the numerous convictions of these degenerates or defectives that we must look for the increase in the number

of offences against property. The glamour of crime has nothing to do with these prisoners or with their repeated offences, strikes and industrial conditions do not influence them, the revolt of the poor against the rich never enters their mind; they are a helpless, hopeless class to whom prison presents some degree of comfort. The growth in the number of this class is accompanied by the growth of vagrancy year by year and the commission of thousands of offences which are called crimes. For when released from prison these unfortunates wander about until again arrested for some new offence."

* * *

THE Committee of the National Conference of Unitarian and other Liberal Christian Churches has issued a circular letter on the Supply of Ministers to the ministers and congregations in its fellowship. It reveals the need of better and abler men, and of more adequate pecuniary help during the years of preparation, which has become one of the staple difficulties of all the churches. An appeal is made to congregations and ministers to enlist recruits. "It rests with them to look out for youths of promise for the ministry; it rests, above all, with parents to encourage such of their sons as feel a call to enter its ranks." The advice is quite excellent; but we fear that the attempt to allocate responsibility does not do much more than touch the fringe of the difficulty.

* * *

It has to be recognised that many of the motives for entering the ministry are not as clear and simple as they were. All forms of organised religion are conscious of a period of stress, and of a note of hesitancy in the authority with which formerly they proclaimed the word of life. The liberal churches, even more than others, have suffered from a strain of intellectualism in their blood, which has made them peculiarly sensitive to the winds of criticism and the shifting currents of thought. No doubt the experience has had its compensations, but it has not contributed to the ringing certainties of the preacher or to the desire to accept the traditional lines of religious service. We believe that it is a passing phase and that already there is light on the horizon. The only way to solve this problem of the supply of ministers is to work strongly at the foundations of religion. It is a question of spiritual magnetism. Men do not enter the ministry in order to discuss religion, but to speak a message and to bring the consolations of God to the suffering souls of men. They will again press forward into the service, even without prudent encouragements, when the divine certainties shine with a new radiance and we place the claims of heroism and sacrifice high enough to be convincing.

MR. BERTRAND RUSSELL'S ETHICS.*

MR. BERTRAND RUSSELL'S book is so compact of thought, so precise, and offers definite conclusions on such different topics, that the task of a reviewer is not easy. Each of these essays demands a long and very careful review. In attempting to deal with them, therefore, I shall select that one of the group which seems to me most characteristic of Mr. Russell's philosophical method, and of the most general interest. This, I think, is the first essay, on "The Elements of Ethics." It is in discussing ethics that the philosopher, nine times out of ten, gives us the key to his mind; and Mr. Russell is here no exception.

Of the book as a whole, then, let me only say that it appears to me to be equally conspicuous for clearness and sincerity, two qualities in philosophical discussion of which it is difficult to say that either is more precious than the other. Lovers of clear thought, carried to the finest point of distinction, and haters of thought which takes the form of mere logical play for its own sake, will find Mr. Russell a most congenial author. If I say there is hair-splitting in these essays I say it in no derogatory sense; clear thought must always split hairs, and the only thinker of whom we have the right to complain is he who pretends to split them and then hands them back to us unsplit. In Mr. Russell's work there is no nonsense of this kind. When he has finished with his hairs they are all clearly divided down the middle; and so great is his skill in this line that we feel confident that if we were to return the divided halves he could divide them again and go on dividing them *ad infinitum*. At all events we cannot question Mr. Russell's firm and serious faith in his own method. His occasional touches of humour enlarge our trust in his philosophical *bona fides*; and no one can read his splendid dithyramb on "The Free Man's Worship" without perceiving that the greatest of British mathematicians has a feeling heart for the dark tragedies of human life.

Turning now to the author's ethics, the first question is: By what standard ought one to measure the truth, or the value, of his conclusions? One's own theory of ethics, plainly, ought not to be used for such a purpose, in spite of many illustrious precedents which might be adduced for that course. What, then, remains? Perhaps I may be allowed to suggest, without further argument, a test of which I have long been accustomed to make use when reading any formal treatise on ethics. It is my habit to take some simple moral question on which I happen to be engaged at the time—one always has such things on hand—and ask what light, leading, assistance, or inspiration is afforded *ad hoc* by the treatise before me. For example, the question now is, "Shall I send this four-

pound loaf to the starving family of Mrs. Jones in the next street, or shall I forbear in deference to the warning received from the Charity Organisation Society?" Having taken some pains to fix this question in mind, and to fill in its details, I now sit down to study Mr. Russell's essay on the "Elements of Ethics," and at the end of each section I ask myself, "How does this bear on the matter; how much nearer does it bring me to the business I have in hand?"

With very few exceptions this simple, though I admit severe, test has yielded disappointing results. When lecturing on ethics I find that books written by thinkers of Mr. Russell's outstanding subtlety and skill are of the greatest help to me; but when facing moral actualities they are of no help whatsoever. Nay, they are sometimes a positive hindrance. I frequently find that not until I have blotted from my mind the whole train of reflection into which the philosophic moralist has led me and summoned up another mood altogether alien to that in which I study his book—a mood extremely difficult to summon so long as the spell of his arguments is upon me—am I able to deal with the interests of any Mrs. Jones and her starving family either in one way or another. Continually keeping Mrs. Jones in my mind's eye, and checking each conclusion by strict reference to her, my state as I turn over the pages, becomes a state of increasing bewilderment and mental distress, which I can only prevent from culminating in complete volitional paralysis by performing some rash and possibly unseemly act—for example, by flinging the book to the other end of the room, and then picking it up again with the feeling that I ought to be ashamed of myself.

The test I am suggesting is applicable only when it is made concrete and specific, as every moral "problem" necessarily is. Thrown into the abstract form, "Should men in general give loaves in general to general people who are generally starving?" the test is worthless, for the simple reason that there are no such things as general men or general starvation; though if there were, most moral theories are far too abstract to permit their application even to such wide-reaching generalities as these. The question on which light has to be thrown is a question about oneself in a unique situation, namely, shall "I," who am myself nobody else, give or not give that particular loaf, of four pounds neither more nor less, to that particular Mrs. Jones, whose starvation is due to such and such particular causes, and who is, let us say, unfortunately addicted to drink, and is known to have sold the last loaf that was given her to the next-door neighbour and invested the proceeds in a dram of gin—with multitudinous other details of a like nature. Or put the matter in another form. The question at issue—the moral question—is not at all "What ought to have been done?" but "What ought I to do?"

One cannot refrain from astonishment at the apparent failure of keen thinkers, like Mr. Russell, to weigh the enormous difference between these two questions—a difference which lies at the root of all our moral difficulties, and is perfectly plain to everyone whose mind is not blinded by

* Philosophical Essays. By Bertrand Russell, M.A., F.R.S. Longmans, Green & Co. 6s. net.

excess of light. This failure it is which has given Mr. Chesterton occasion for his startling classification of the human race into People, Poets, and Professors—of whom he rates the Professors as by far the most ignorant of the lot. Now, being a sort of professor myself, I am not going to endorse this classification; but after reading Mr. Russell's book I do feel that there is some excuse for people who invent unjust epigrams of that kind. For, throughout the whole of his subtle essay, Mr. Russell is engaged in defining how "we" judge of "acts," as though that could settle the matter one way or another. The business of conduct is not that of student-spectators ("we") who have to define what they think of actions after they are done, but of an individual agent ("I") for whom the business is still a-doing and therefore undone. Thus the student-spectator and the agent are contemplating two totally different situations.

But let us be more precise. According to Mr. Russell's *Ethics* the first thing I have to do, in regard to this question about Mrs. Jones, is to find out whether it is "important" or no; because, if not important it would be "objectively wrong," to waste my precious time in thinking about it; whereas, if it is important, it would be equally wrong not to give the matter all the consideration the case deserves. Here at once my difficulties begin. I naturally ask, "Important to whom, and in what sense?" To me, personally, the thing is not important, but it is immensely important to Mrs. Jones. Again, it is not important in comparison with Mr. George's problem in drawing up the Budget. Having no scale to measure the importance of the Jones problem, I have no means of ascertaining the limit beneath or above which the amount of reflection given to the matter would put me morally in the wrong. Indeed, I foresee that whatever be the amount, an outside critic could judge it too much or too little, according to the view he might choose to take as to the "importance" of the question; while the difference of opinion on this matter would be especially marked between Mrs. Jones and myself.

However, let us waive all this, and agree that the question is "very" important, and that I ought to give the matter "prolonged" consideration. This, in point of fact, is what I did. I considered the question not only in the light of my previous knowledge, but I considered it further in the light of all Mr. Russell's book has to teach me about ethics—and, to anticipate matters, it was this latter train of reflection that undid me. The more I took into account the multitude of relevant details, and this is what Mr. Russell says I ought to do, and the further I got away from the mere abstract question, "Ought loaves to be given to starving people?" to the concrete facts of the case, the harder I found it to come to a decision. I soon saw that whether I sent the loaf or forbore to send it, it would be perfectly easy for the Devil and I, between us, to prove, after the event, that I had done right; and equally easy for Mr. Russell's "we" to prove that I had done wrong. But what did my conscience say? Well, before I began to read Mr. Russell, my conscience was pretty clear for giving the loaf—at

least, that is what I felt I should like to do. But reflection, guided by Mr. Russell, upset all that, so that my conscience presently resembled the four weathercocks on our parish church—all pointing in different directions. I began to wish I had let Mr. Russell alone—a wish which Mrs. Jones would have strongly echoed had she been cognisant of what I was doing. I confess, indeed, that the figure of Mrs. Jones haunted me most persistently during these deliberations; I kept hearing her comments on what I was thinking, and if the reader chooses to say that this circumstance was fatal to my taking a philosophic view of the matter—for by hypothesis Mrs. Jones was no philosopher—I won't deny it.

I read on as follows (p. 29):—"When a man asks himself 'What ought I to do?' he is asking what conduct is *right* in an objective sense. He cannot mean 'What ought a person to do who holds my views as to what a person ought to do?' for his views of what a person ought to do are what will constitute his answer to the question 'What ought I to do?'"

At this point I found myself unable to agree with Mr. Russell, and forgot Mrs. Jones for the moment in constructing an imaginary argument, which ran somewhat as follows:—"My views of what a *person* ought to do are certainly *not* what constitute my answer to the question 'What *this* person, viz., myself, ought to do.' For, in the first place, I have no views at all as to what a *person* in the abstract ought to do, and begin to form views only when some particular person, e.g., Lord Rothschild, or Mr. Carnegie, or myself, is confronted with this problem. Now, I might be quite convinced that it would be right for Lord Rothschild or Mr. Carnegie to give the loaf, without being in the least compelled to admit that it would be right for *me* to do so." However, as my object was not argument but guidance, I let that pass, and read on:—"But the onlooker who thinks that the man has answered this question wrongly may, nevertheless, hold that in acting upon his answer the man was acting rightly in a second, subjective, sense. This second sort of right action we call *moral* action. We hold that an action is *moral* when the agent would judge it to be *right* after an appropriate amount of candid thought; . . . the appropriate amount of thought being dependent on the difficulty and importance of the decision. And we hold that an action is *right* when, of all that are possible, it is the one which will probably have the best results."

Here I returned to "l'affaire Jones," and the problem began to take definite shape. The gift of the loaf would be *right* if I after an appropriate amount of thought judged it to be the one, of all possible acts, that would have the best results; it would be *moral* if an "onlooker" were to judge that I was acting rightly in a second, subjective, sense. I took the second test first, and began to think of various "onlookers," and ask myself what they would judge. Naturally, I thought first of my old and trusted friend, John Brown. What would *he* say? For the life of me I couldn't imagine. Then I thought of that good fellow, Thomas Robinson, what would *he* think? I hadn't the remotest idea. All I could be sure of was that onlooker Brown would say one thing, and

onlooker Robinson would say another. Then I tried to think what *an* onlooker in the abstract would say. And the answer was that an abstraction would say nothing at all. How, then, was I to determine the *morality* of my contemplated action? I could only utter a groan of despair.

Balked on the question of *morality*, I now tried the test of *rightness*. Would it be *right* to give the loaf? I resolved that if only I could satisfy myself that the action was "objectively right" I would give the loaf, take my chance of the action being subjectively right, and defy both Brown and Robinson and all other "onlookers" to do their worst. All I had now to do, therefore, was to select the action (giving or refraining from giving) which an appropriate amount of reflection would reveal as likely to yield the best results.

Then it occurred to me that this was precisely what I had been trying to do before I appealed for assistance to the science of ethics as interpreted by Mr. Russell. It is only because we are in doubt as to what will give the best results that we have any moral problems or need a "science" of ethics to help us out. But all that I learn from this science is, that if I solve my problem in one way a certain group of persons called "we" (whom I strongly suspect to be the editorial staff of Murray's Dictionary) will book my conduct as "moral"; if in another way, as "right." Now perhaps I may be forgiven for saying that I don't care one little pin whether they book it in the one way or the other, or in neither. All I care for is "the best results," and provided I get these "we" may enter my conduct on their books in any terms they please. Unless the "Elements of Ethics" can help me to determine *what* results will be the best it can't help me at all. The position may be compared to that of a person anxious to build the best possible bridge over a particular river at a particular point. He turns up a book called "The Elements of Mechanics," which is supposed to contain the scientific principles of the business, only to find, to his great annoyance, some such information as this—that if he builds the bridge by the light of nature the proper term to apply to his work will be so-and-so; but if, after appropriate reflection, he builds the bridge so as to yield the best possible results to those who drive their gigs over it, people will be justified in calling it a very good bridge. All of which information leaves him precisely where he was.

Those who read Mr. Russell's essay for the purpose of learning how actions should be classified after they are performed will be rewarded, and will render to the author the homage which clear thinking ever deserves. Those, on the other hand, who read it as I did with strict reference to a pending moral decision, will be apt to lay it down with some degree of irritation, perhaps with despair. It was to this last condition, indeed, that I found myself reduced. Embroiled in discussions remote from the matter in hand, reflecting with all my might and entering deeper into the bog of uncertainty at every step, perplexed by the ever-recurrent and un-

answerable question "Have I reflected enough?" haunted by the indignant figure of Mrs. Jones and vaguely conscious of a pending controversy between her and Mr. Russell, my condition grew to a point of wretchedness which might have drawn pity from a heart of stone. Overwhelmed with despair, I cast the book down and cried aloud, "I give it up."

At that moment my wife entered the room.

"And what, pray, are you giving up now?" she asked, in a somewhat menacing voice.

"Oh," I cried, "this dreadful problem of Mrs. Jones and the loaf of bread."

"That!" answered my wife. "Well, you can be easy in your mind. Thinking you had forgotten the matter, I sent the loaf to Mrs. Jones a couple of hours ago."

"Thank Heaven!" I said.

L. P. JACKS.

LIFE, RELIGION & AFFAIRS.

A NEW APPEAL TO THE DEMOCRACY IN FRANCE.

"Rien n'est de trop pour restaurer la conscience de ce pays."

THOSE who would discern the signs of the times will follow with more than an ordinary interest the fortunes of a weekly ethical and religious newspaper, the first issue of which appeared in Paris on November 6 last. It is in usual newspaper format of four pages, and the price is 10 centimes (8 francs a year by post from Schleicher Frères, 8, Rue Monsieur-le-Prince, Paris) The twelfth issue of Sunday, January 22, and the previous numbers, are before me as I write. The paper is entitled, *Les Droits de l'Homme*, but the motto immediately beneath the title—"Tous les Droits pour tous les Devoirs"—makes it clear at the outset that here we are not to expect a mere assertion of individual rights, but the imperative call to individual and social obligations. In short, the title has been chosen with some deliberation, and after serious questionings by the group of brilliant and ardent young reformers on the staff of the paper, in order that they may wrest from ill usage and narrow interpretation this rallying cry of the Great Revolution. For them the Right is ever "le fils du Devoir"; and they are determined to emphasise and to make ultimately indissoluble this intimate relationship of Rights and Duties, the divorce of which has been attended by so much misery. "Beware!" said Romain Rolland to these pioneers when they told him the title they proposed for their paper. "Does not that term, so ill understood and interpreted, awaken already too many echoes?" Those whom the future of France torments are utterly weary of this perpetual demand for Rights. What we suffer from essentially is neither a political crisis, nor even a social crisis. Republic or monarchy, capitalism or socialism, the problem is elsewhere; the problem is a deeper one. We are suffering from a moral crisis. We have got to safeguard a patrimony more precious even than our Rights, something

without which all the rest counts for nothing at all, the dignity of our being, the very reason of our life." The young enthusiasts understood, and they set out resolutely to make this relationship of Rights and Duties of unmistakable and irrefutable evidence. The editor of the paper, and leader of these youthful resolute, Paul Hyacinthe Loyson, is the son of the famous Catholic preacher and expriest, and would appear to have barely entered his fourth decade. But he has evidently sate at the feet of Lamennais and Quinet and Mazzini and Pécaut, and with apostolic fervour recalls France to the realisation of her dream. Indeed, the aim of the paper is stated to be "the renovation of France through idealism, and the progress of the world through justice, the civic education of the new generation through the cultivation of character according to Republican principles." As symbol of the enterprise is taken a group of Dalou, in which Minerva, serene and maternal, gathers in her arms, on the morrow of the war of 1870, the young Republic, wounded and fainting. The Republic recovered from her wound; but she is now again in a parlous state. Diplomatically, since 1870, she has never stood higher in the concourse of nations; morally, however, it is admitted, she is traversing one of the most critical phases since the advent of the Revolution. Minerva once more comes to her aid, and thus addresses her:—"Tell me not, my daughter, of those who have led thee astray. Thou thyself art the guilty one. Thou hast taken words for ideas; thou hast taken ideas for convictions. Wilt thou that I tell thee all my thought? Thou hast lacked religion, my daughter. And by religion I do not mean that tradition without conviction with which thou art still infected through and through. Nor do I speak of sterile dogmas which thy living conscience repudiates. I mean, my daughter, that unknown Source from which all Dreams and Hopes have sprung, all Devotions, all Heroisms, all beautiful Lives and all the holy Dead; that Something which has no name, which surges out of man and yet transcends him—that by means of which every man and every nation rejoin the curve of the Universe."

The title of the paper has, I think, been chosen with real insight. It takes us back to the Revolution as the starting-point of a new era, and to an epoch especially moving to the French mind. The writers, too, have no whit lost faith in the high destinies of man which that tremendous social upheaval presaged. Nor are they foolishly optimistic; far from it. They see clearly enough that the Revolution, like the Reformation, was arrested in its development, and no less clearly do they see the cause of this arrest; material reform has outstripped moral reform, the conquests of the intellect have anticipated those of the spirit. They see, 120 years after the Revolution, "a Democracy without democracy," Liberty, Equality and Fraternity on the walls, but not written in the hearts of men. The great idea of the Revolution, the great idea of Democracy (that idea, like Fraternity, combines both Rights and Duties) is still the great idea with which to stir the souls of men; the idea has not failed—men have

failed because, with them, the idea has not become a clear-sighted conviction, a pure passion, and a limitless devotion. And it has not become this because, as this journal never tires of repeating, "Republicans have, with an all too light heart, abandoned to the clericals that incalculable moral force, the religious sentiment considered as a living ideal, that broad faith which constituted the nobility of '89, of '48, and of the disciples of Auguste Comte." A free-thought has for long been dominant in France which is not free, which has come perilously near developing into a tyranny blocking up all the avenues toward religious experience. But Bergson's philosophy is at length toppling the Goddess of Reason from her Throne and is helping to create in France that Order of Supra-Rationalists which has become indispensable from her moral sanity and the world's welfare. Some members of this new Order have taken this weekly Sunday paper in hand; they have vision, they know the true sources of inspiration, and they are by no means mere visionaries, for they appear likely to prove capable of "running" a successful paper (even from the world's point of view). In any case, the real soul of the French people is with them, and they have already succeeded in saying loudly much that needed saying yet was only murmured in secret, and which no other paper dared to print. They have already had the courage to condemn the errors of some of their friends, and even to applaud the truth from the lips of some of their enemies. And they have again demonstrated to the world that the nations may still go to France to see the vision of the ideal. We probably realise altogether inadequately to-day how still linked up with the fortunes of France are the high dreams of the world. Fortunately at the moment diplomatic considerations encourage a closer and closer friendship between our country and France. But, apart from these lower aspects of the question, I am more and more convinced that our deepest spiritual interests as a nation are closely interwoven with her destinies.

Just one more word to characterise the main scope of this paper. Politically it is of course devoted to the Republican idea in its highest acceptance. Philosophically it is free-thinking, yet with a liberal faith, repudiating equally clerical fanaticism and anti-clerical sectarianism. It adheres to no one of the dogmas of the existing Churches, but it cultivates a free-thought which is spiritual and attentive to the progress of every religious faith. In the arts it is the sworn enemy of decadence and calls for the embodiment of the democratic idea. The period of classicism and romanticism is past; the people at length demand expression.

Readers may probably gather from my article that this weekly paper is a tremendously serious affair, and indeed it is. But, being French, the reader will not fail to find in it that lightness of touch and even persiflage which gives to our neighbours across the channel so much of their charm and help them, in spite of the troubles that assail them, to maintain their characteristic gaiety.

HARROLD JOHNSON.

THE HEROISM OF THE CHURCH.

Of all history, the history of the Church is generally supposed to be the least enticing and interesting, and certainly no one would pick up some of the ecclesiastical histories it has been our fate at times to study with the expectation of romantic or dramatic entertainment. Yet the history of the Church is not without its eminently human, and therefore eminently romantic and dramatic aspects. If secular history displays, as Hegel said it did, "the march of God in the world," sacred history should, surely, to an even greater extent, reveal the same divine progress, and set forth, even more clearly, the workings of the Spirit in the hearts and lives of men. And that, if you see it right, is an amazing, picturesque, essentially dramatic, and altogether wonderful business. We have just become acquainted with a historian of the Church who seems to have grasped these elementary facts. Mr. Edghill* desires, apparently, to do for the Christian Church what Carlyle did for the French Revolution, let us in to the secret heart and meaning of the whole thing, get, as it were, at the root and innermost significance of the business. And the desire is well carried out and not only well attempted. Mr. Edghill promises a history of the period "on more conventional lines," and suggests that much of his present work would be out of place in true history. We wonder why! There are not many dates here, truly, nor much detailed account of councils and meetings and movements, but there is something far more valuable. There is real sympathetic vision and insight, and much, as it seems to us, very excellent understanding of the soul of the Christian Church in the period chosen. "The tabulation of fossils instructs," says Mr. Edghill himself, "but it's a cold business." It is! desperately cold! "The glow of the Spirit inspires. We want to seek the dead among the living; and then we shall find they are not dead after all, for all live unto Him."

Mr. Edghill has chosen the second century as his special period mainly because he thinks, and with some justification, that that period in the history of the Church has been largely misunderstood and misinterpreted by conventional historians. They regard the second century as a time of "grievous transformation of the faith of Christ into the religion of the Catholic Church," as "an age of hopeless declension and deterioration; when freedom was throttled by creeds and the Spirit quenched by system." Not so Mr. Edghill. He views the period as one in which the Spirit was wonderfully active, as an age not of deterioration but of heroism. It must be said that he makes out a splendid case for his view. When we lay down his volume, we cannot help being filled with a profound sense of the almost miraculous courage of the Church in those early days, and with the deepest admiration for those hard beset founders and establishers of the faith.

"Peace hath her victories no less renowned than war," sang Milton, and the

heroes of the Cross are no less to be admired than the heroes of the sword. We are apt to forget, in these lax days, that Christianity is essentially an heroic religion. Nietzsche, we know, has bitterly and savagely attacked the faith as "the superstition of slaves." It is a taunt which the true Christian might well accept with pride; St. Paul was not ashamed to be "the slave of Christ." Servitude of that kind may be most startlingly heroic, with no touch of baseness in it at all. Multitudes of Christians, during the first centuries of our era, found heroism enough in it, and not only found that heroism but displayed it to an astonished and finally to an affrighted world. And the record thereof makes a wonderful tale. We hardly realise sufficiently the enormous strength of the foes against which Christianity had to make its way in the world. From the thought of Jesus Himself, the faith came as nothing more or less than a complete "transvaluation of all values," and naturally every vested interest, every established value of the world was quick in arrayment against the strange intruder. Christianity came, as Mr. Edghill says, into a world in which the master idea was that of Power, and the Gospel itself was a gospel of power; but power of such an utterly unheard of kind, value, and character as to provoke first the mocking, then the hatred of a power-loving world. Little sympathy could be expected for a religion which preached the worthlessness of every merely worldly thing, demanded an attitude of world-losing and world-forsaking as the prime condition of salvation, and promised, as substitute for all earthly orders, a kingdom in which all should be kings, and the kings should be slaves; a religion, moreover, which set all this within a framework of concepts amazing and audacious in the extreme, offering an astonished world a God impaled upon the criminal's cross, a Saviour crucified, a mystic union between the saved soul and the risen spirit of the crucified Lord, and demanding, in addition, a morality more austere even than that of the Stoics themselves. By such a religion, we say, little sympathy could be expected: certainly little sympathy was found. Every established order of the world and of society seemed threatened, and every established order rose to protect itself against the new invader. To the Jews the new faith was gross, subversive heresy; to the ordinary Roman world it was "vile superstition": to the philosophical mind, touched by Greek speculation, it was an impossible travesty of existing truth: to the follower of popular religion it was peculiarly odious as some horror of the darkness, the servant of a magic so vile as to be able to dispense with daylight symbols and obvious images: finally, to the Roman Government the new faith appeared as an act of treason, the establishment of an "imperium in imperio," not to be tolerated in a state devoted to law and order, or in an empire in which there was room for only one ruler, only one divinity, Cæsar himself. When, as was the case in the second century, the Christian Church found itself faced by all these hosts of opposition, become conscious of themselves and active in hostility, the extreme seriousness of her plight is obvious

enough: the whole world was against her. Yet she not only survived, but, in a sense and measure, triumphed. With heroism as great as any the world has ever seen, and strong enough to inspire every member of the community from the highest to the lowest, she faced her enemies undaunted and steadfastly continued the proclamation of her astounding gospel, using no retaliatory violence, seeking only in love to give to the world the gift to which the world was blind, yet which it needed infinitely more than all else.

We may well ask what the secret of this heroism was; the answer is instructive for our own time. Professor Eucken has singled out, as peculiarly characteristic of Christianity, "the proclamation of a purely inward realm within a world of external connections, of an eternal truth within the stream of time, of a kingdom of love at the heart of a hard unheeding world." With the proclaiming of this gospel, he says, there went, and has always gone, "the attempt at realisation, a struggle the most heroic that our world permits of," the attempt to invert completely the whole present order for the sake of an invisible and ideal order. This "apparently impossible attempt," Professor Eucken further says, "could only be inspired by the consciousness of thereby ministering to humanity's pressing need for spiritual self-preservation, and by the sure conviction of a sustaining higher power." It was this latter conviction, held in a peculiar and remarkable form, that really originated and sustained the heroism of the early Church, and supplies the heroic element in Christianity at all times. The Christian Church triumphed over her foes not alone or mainly because of the essentially eternal character of her gospel, nor because of the pure and exacting nature of her morality, nor again because her ritual and ceremony were of an exceptionally compelling kind, but because each individual member of the community was personally conscious of an inward, secret strength which had its source in some immediate and direct communion with spiritual and eternal reality. The secret of the heroism of the Church was the direct consciousness, present in every true Christian soul, of the power of God, given in Christ, and revealed in mystic unity with the crucified and risen Saviour. During the ages of conflict, Christians drew their strength from no external source; they overcame the world because they possessed an inward experience in the light of which they knew the world to be powerless against them. "After I had breathed the heavenly spirit in myself," says Cyprian in a passage quoted by Mr. Edghill, "and the second birth had restored me to new manhood, then doubtful things suddenly and strangely acquired certainty. What was hidden disclosed itself: darkness became enlightened: what was formerly hard seemed feasible, and what had appeared impossible seemed capable of being done." And this, as Mr. Edghill rightly points out, must have been the experience of "many thousands of the humble followers of the Crucified." The secret of the Church's heroism is St. Paul's secret, and that of all the disciples—"It is no longer I that live, but in me liveth Christ." When the substitution is once

* The Spirit of Power as seen in the Christian Church of the Second Century. By E. A. Edghill, M.A. London: Ed. Arnold, 1910.

made, when the individual heart is thus abandoned to the love of Christ, to the power that flows from the unseen realm of God, then heroism, in the face of worldly danger and difficulty, is the inevitable result. Those whose kingdom is really "not of this world" have nothing to fear in all the range of phenomenal and temporal existence. The Church conquered because she possessed this secret: she has survived and been worthy only in so far as she has maintained this same secret and fostered its discovery in the hearts of her children: she will continue great only in proportion as she lives by this and by no other rule.

We live, perhaps, to-day in a less hard and maleficent world than faced the early Christians: the need of heroism may not be so obvious. Yet, even now, it is no easy matter to be scrupulously loyal to the Invisible Kingdom, to lead the life of devoted love, to maintain the true faith of the Gospel. There are still, one may say, occasions for the ancient heroism of Christian servitude. The secret of that heroism is still what it has always been, to be found where it has always been found. In the conflict of religion, now as then, one thing matters above all else, to know the power of God in the heart, to have the soul fulfilled with the love that was in Christ. Given that, and other things come easily, for was it not said that, one condition observed, all things should be added unto us.

HARD SAYINGS OF JESUS.

IV.

"If thy hand cause thee to stumble, cut it off" (Mark ix. 43, Matt. xviii. 8, Matt. v. 30).

TECHNICALLY known as a "Doublet," this saying belongs to Mark, our oldest gospel, and to that collection of sayings of Jesus, which constitutes the other chief source of the common Synoptic narrative. However difficult the words, they come from Christ, if anything in the New Testament may claim to do so. In the Sermon on the Mount, the eye is mentioned before the hand, and not as in the second gospel. This is evidently original, and extremely suggestive. Sight comes before touch in the story of the criminal's fall. So in the ancient legend, "When the woman *saw* that the tree was good for food, and that it was a delight to the eyes, she *took* of the fruit thereof." But below the evil glance is the wicked impulse. The man whose heart is pure may see, and know, and yet abstain. Had Christ not realised the primary necessity of inward purification? Surely it was insistence upon it that brought him into conflict with Scribes and Pharisees. "Cleanse the inside of the platter." "Make the tree good." Jesus cannot be concerned with external means of ill-doing alone—whether eye, or hand, or foot. Self-mutilation is no sure sign of saintliness. There may be as much virtue in the tattooing of the sailor as in the scourging of the monk. Even martyrdom does not of itself avail unto salvation. "If I give my body to be burned, and have not love, it profiteth me nothing." Christ's method of teaching may be

understood by contrasting his opponents'. The Jewish mode was founded on the principle of applying the law to special cases. Casuistry led to an obscuring of the force of ordinance. "They made void the word of God by their traditions." Jesus omitted qualifications in order to emphasise more strongly his rule. Literalism does injustice to the mind of the Master, for Oriental imagery naturally assumed a concrete form. Self-imposed pain may have little or no intrinsic value. St. Simeon Stylites on his pillar "lived a life of death," and craved other ways more painful to subdue his flesh, but he was no disciple of our Lord. With Christ, the way of service is the way of salvation. The suggestion of this hard saying cannot be denied. "The corruption of the best is worst of all." The eye! the hand! What mechanism can compare with these? "The lamp of the body is the eye: if therefore thine eye be single, thy whole body is full of light. But if thy eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!"

Human emotions find expression by means of bodily organs, and so intimate is their relation, that in suppressing the expression we gain control of the emotion. To stay the hand that would strike is the first step in the direction of self-government. This truth, however perverted, lies at the root of ascetic practices. Yet not our bodily instruments, but our cherished desires, reduce us from "a state a little lower than the angels" to the depths of infamy and vice. And the highest in us is most subject to corruption. Love may become the basest passion that can stir the human heart, and the worship of art be degraded into a devilish idolatry. We cross by the same bridge into paradise and into the inferno.

In certain cases severity is another word for kindness. Christ is ready to use the knife if occasion demands, and purification is often a painful process. Friendship, as St. Augustine says, worse than the deepest enmity, may be the unfathomable betrayer of souls. For someone says, "Come, let us do this or that, and we are ashamed not to be shameless." Better break with your friends, Christ would say, than part with your purity. We can only safely mingle with evil men when we are intent upon saving them from sin. In the words of à Kempis, "A pure heart penetrates heaven and hell." Providence hath ordained that the saint, scatheless, may lead the sinner by the hand. Jesus consorted with the sinful and was "without sin." We shall need no spiritual surgery if our highest powers are dedicated to the holiest purposes. "Know ye not that your body is a temple of the Holy Spirit?" "Glorify God therefore in your body."

CORRESPONDENCE.

DENOMINATIONAL LOYALTY.

SIR,—While my attitude to undenominationalism would, practically, nearly coincide with Mr. Bodell Smith's, yet it seems to me he has rather misappre-

hended the idea of a Free Catholic Church. That Church is not one without doctrine, but one without dogma; that is to say, without any doctrine authoritatively imposed from above on all who would seek to enter into its fellowship. Neither Channing nor Martineau nor Lloyd Thomas are men without doctrine; they are not men who stand for nothing, neither do their writings advocate a Church which stands for nothing. There must, of course, be some bond of union, but, in their view, that bond must not be a merely intellectual one; it must be rather the spontaneous affinity of free souls, the unity of a spirit, an emotion, among men who will have the right to run it into the intellectual forms which seem to them, individually, the truest and most adequate. The Church will be of all souls which experience within them a certain life, whatever be the language or dialect which they speak. But there must be no attempt to declare that only one dialect is true and that those who don't speak it, but some other, are not alive with the inner life. The cockney must not exclude the Scotchman from citizenship on the ground of his accent merely. But, after all, there are, as a matter of psychological fact, limits of comprehension, which the Free Catholic, it appears to me, ignores.

We are all men, with the same underlying general emotions of love and hate, fear and hope, but I do not, and cannot on that ground, associate indiscriminately with optimists and pessimists, saints and blackguards. I recognise distinctions of too great importance within the unity of origin or being or destiny to allow that unity to express itself in actual life to the point of community and association. The late Professor James, with his extraordinary instinct for actual facts, well said that it is not the fundamental and constant unities, but the lesser and more superficial differences that practically matter to us as human beings seeking certain ends. They alone are practically important. Truth we all believe to be "one and indivisible," but it won't be reached, and hence the unity based on it won't be reached, except by making our own particular view of it count for all it is worth. Ethical theory will never reach its goal in a universally recognised ideal by Hedonists, Ascetics, and Self-Realisation men laying down their arms, and making a catholic community of all moralists, with the trust deed: "Whereas and inasmuch as we are all impelled by the one spirit and emotion of reaching the true interpretation of the moral life, we hereby agree to let our differences alone, and sit together in peace, contemplating the Absolute Ideal, which is the source and end of all our activities."

Neither Science nor Ethics advances to its destined unity in that way, but by passionate advocacy by separate schools of their particular views, by strong competition, so that the fittest may be selected and survive. Science, too, has a mystical element; it also involves—barring the pluralist—the idea of the absolute unity of things, behind the differences— which it can never express nor attain to, but which is the immanent motive of all scientific activity; but, in spite of that, the scientific men form into schools drawn together by the more super-

ficial and transitory, but practically more important, affinities of their intellectual apprehensions and views.

Unity will only be reached through conflict, when the less true is not indifferently and easily admitted, but rigorously eliminated and superseded. Apart altogether from authoritative dogma, religious people are kept apart by sincere inner conviction at the present day, and so has it ever been. Dogma, if it had no conviction behind it, would soon cease to be. The evangelical and I are apart for the most rational and natural reasons, because he believes in the soul of him that Christ's blood reconciles him to God, and that only Christ can mediate between man and God, and I don't believe that at all. Hence it is that the evangelical gets no saving good from communion in an Unitarian church, and I get no good from the gospel preaching of his evangelical pastor.

Until the intellectual vehicle undergoes a change it cannot carry my emotions with it. We must agree to worship and enter into communion with God apart for the present—my interpretation and his must fight for the mastery—but let them fight, of course, as both claiming to be Christian. Let us shake hands, like gentlemen, while the gloves are on. Let us recognise each is good, but we want to know which is the better; and we can only know it in the ring, by trial, pitted one against the other. So has it been in science and philosophy—there must be separate schools killing each other that the common end may be attained. The Unitarian can't easily stay among Methodists or Presbyterians, not because of their authoritative dogmas at all, but because his religious views and theirs differ too much to be reciprocally helpful for religious communion.

Yours, &c.,

R. NICOL CROSS.

Manchester, February 14, 1911.

BOOKS AND REVIEWS.

A CHAPTER OF NONCONFORMIST HISTORY.*

IN this congregational history Mr. Whitaker has done an excellent piece of work. He has been more fortunate than many who have tried to do the same thing, in gaining access to a copious supply of documentary evidence, public registers and manuscripts in private hands; and of these he has made judicious use. Indeed, the illustrative matter derived from these sources makes the book valuable not for local history only, but for the general history of Nonconformity in England.

For several years before the crisis of 1640 Hull appears to have been tranquil as to religious matters, under the dominating influence of Puritan clergy of the "conformable" sort. The northern province appears to have been free from that kind of irritating interference by which Laud kept his clergy nervous and uncomfortable. Efforts to form Separatist

churches were apparently kept in check until 1643, when "a few obscure" persons formed themselves into an Independent Church. The MS. containing the record of this event is still extant. It contains a list of names of the original members, with additions such as "Quak" and "Quack," and in one case "Catabapt." It is obvious that these notes must have been added subsequently, perhaps by someone who knew the later history of the persons described; for the term Quaker was unknown in 1643, and no Baptist would describe himself by the satirical term Cata-baptist. But this little band of Separatists was, no doubt, the origin of the Independent Church, which after the Restoration was to run pretty well *pari passu* with the ejected Puritans. Meanwhile, the parishes and lectureships in Hull were held by men who were for an ordered national church, and thought it possible that such a church could be realised on a large scale; it seemed possible, now that vexatious persecution over things indifferent was at an end. "I confesse," says John Styles, lecturer of Holy Trinity, who had been proceeded against for scrupling the cross in baptism, "I would have it to be established with all the allowance that possibly may be to such Christians as hath tender consciences, for I would have none that serves God be forced against their consciences." But the country could not grasp the idea of a Puritan comprehension. Styles was the victim of the effort to narrow down the ministry to one type by political tests; he refused to take the *Engagement*, and had to leave his Hull ministry in 1651. His real, but not immediate, successor was John Shaw, a man of great energy, who had, however, under force of circumstances, to divide the religious domination of Hull with the Independents. These latter rose into prominence through the prestige of the Parliamentary army, and the accession to their ranks of the garrison of Hull. As you may still see in Scotland a large church divided between the congregations of two parishes, so it was where a partition was stuck up in Holy Trinity Church, and John Canne, the garrison chaplain, a bitter Separatist from Amsterdam, preached at the chancel end, and John Shaw at the other.

What Mr. Whitaker has to tell us further about John Shaw is of great interest as to matters which embarrassed the Presbyterian side of Puritanism in the Commonwealth times and long after. Here is the Presbyterian, who is for a national church, and his aim is to make the parish church in fact, as he holds it to be in principle, a true church of Christ. Over against him is an Independent like John Canne, who, in his published works, calls the parish congregation "a profane multitude," derides the minister who calls himself Pastor of a *place*, and holds that all true churches "consist in their constitution of saints only," and all the ordinances of religion are for them alone. And now when the bishops are all gone, and ecclesiastical jurisdiction is at a standstill, he turns to the Presbyterian and says: "Now, we have each of us to do the best we can; you have been clamouring ever since the days of Queen Elizabeth for a 'godly discipline': set it up. You

have not a parish now; true. But you have a congregation, just the same 'mixed multitude'—you cannot give the Lord's Supper to that! Purge it." And here the Presbyterian began that series of concessions to Congregational ideas which were destined to be his ultimate and total ruin. John Shaw gives in. He sets up a "strict church discipline for the pure administering and receiving the Lord's Supper," and encounters much opposition. The parishioners, in whose eyes, as well as his own, Shaw was still a parish minister, complain that he has gathered a particular church to himself—has exalted himself over the congregation of the Lord, and denied the administration of the sacrament to us." And they send their complaint up to the Council of State. In their view he has gone over to the Independent idea of a "gathered church," or at all events is bent on making a church within a church. With this parochial protest may be compared certain individual remonstrances which are extant; as when the squire of a country parish is informed that he cannot take the sacrament in the church where he and his fathers have been accustomed to worship, without some new kind of licence, and says he will not go to church any more.

That Mr. Shaw was no admirer of Independency in *excelsis* is evident from the fact that he, like the majority of the Lancashire Presbyterians, welcomed the Restoration, and was appointed a Royal chaplain—only to be, like Baxter, removed and silenced when the restored monarch thought he could do without the Presbyterians. Mr. Whitaker gives some interesting, but all too scanty, evidence as to the faithful holding together of the Hull Nonconformists during the first period of persecution, 1662–72; which enabled them to be ready to take out licences for preaching—places under Charles's Indulgence in the latter year. But they did not hold their meetings for worship at times which would clash with the services of the parish church. This habit survived long, at least among the Presbyterians, and he maintained that they ought of right to be inside the national church. Thus, Thoresby, the Leeds antiquary, distinguishes four sorts of worship—the public, that of the parish church; the private, that of Mill Hill chapel; the family; and the secret; and he practises all of them. During the period which followed the withdrawal of the Indulgence, in which Charles allowed a perfect orgy of persecution to go forward at the will of local magnates, Hull enjoyed comparative immunity under the governorship of the ill-fated Duke of Monmouth, who may even then have conceived the idea of posing as the champion of Protestant liberties. Mr. Samuel Charles, Presbyterian, ordained in 1655 by the Wirksworth classis of Derbyshire, was settled in Hull, and under a new governor, the Earl of Plymouth, he was sentenced to six months' imprisonment, and subsequently fined forty pounds for "conventicling." His questions and answers before the Hull magistrates, of which Mr. Whitaker gives a sample, remind one of the quiet acidulated scorn of the Elizabethan Puritans before the Court of High Commission. Hull felt the full force of persecution from 1683 to 1687,

* One Line of the Puritan Tradition in Hull: Bowl Alley-lane Chapel. By W. Whitaker. London: Philip Green. 3s. net.

in which latter year it was astonished by the issue of James II.'s Declaration of Indulgence. This was received in the north (as that of his predecessor had been) with but little of the misgiving which was present to the minds of the London Nonconformists. Though they "dreaded a snake in the grass," as Thoresby says, the meeting places were opened again, and the ministers could again be seen and heard in the town. The licensed room in Bowl Alley-lane was, upon the passing of the Toleration Act, soon replaced by "a chappell for the pious use of the Presbyterian Congregation in Kingston upon Hull," probably built in 1691-2; and here Mr. Charles must have preached for about a year before his death. His successor, John Billingsby, had been a pupil of Frankland, after ten years' ministry in Hull removed to London, and was among the non-subscribers at Salters Hall, "not from any dissatisfaction with the doctrine (*i.e.*, of the Trinity), but because he apprehended it interfered with the fundamental principle of Protestant Dissent—the unlawfulness of requiring subscription to human tests in the matter of religion."

The long ministry of John Beverley (1757-99) marks a period of quiet transition in many ways. The congregation seems to have given up Calvinism, and the "satisfactionary" view of the Atonement, and developed Arian or Socinian tendencies, without faction or complaint; while members of the sister Independent Church found cause of grievance in the "mournful Baxterian mixture" they were getting instead of the five points, and the countenance their minister was giving to "new scheme preachers." What Mr. Whitaker has to tell us about Mr. Beverley's preaching is very interesting, especially as there is a real want of local and detailed evidence as to doctrinal change in the direction of Unitarianism, in the pulpit and in the pew, of the old Presbyterian chapels during the eighteenth century.

J. E. ODGERS.

FROM THE NIGER TO THE NILE.*

It is significant of the far-reaching and rapid changes which are taking place in the political and religious conditions of Africa that it is no longer possible for a traveller in that continent to confine himself to writing a mere record of sport or personal adventures. The vivid descriptions of the dangers incurred in crossing the marshes and swollen rivers of the Sudan in the rainy season, and the narrative of exciting incidents of the chase, when the hunter of elephants sometimes became the hunted, do not in themselves constitute the main features of Dr. Kumm's journey from the Niger to the Nile. His political insight in choosing an almost entirely unknown route lying roughly along the borderland between Mohammedanism and paganism gives rise to many important observations and reflections on the causes of the recent remarkable progress of Islam. Although the Sudan United Mission, in

which Dr. Kumm is particularly interested, is attempting to counteract by its influence the Mohammedan advance in Central Africa, it does not appear to have extended its operations hitherto outside the boundaries of Northern Nigeria. It aims at securing for each pagan tribe at least three white missionaries, a medical man, an ordained educationist, and a horticulturist. Yet the author admits that missionaries are no longer the pioneers of civilisation in Africa; their place in this respect has been taken by the British administrators, but their rôle of civilising and humanising the pagan tribes is a factor in the development of the Sudan which is by no means negligible. A curious result of the spread of European civilisation in this part of Africa is the remarkable impetus it has given indirectly to the spread of Mohammedanism. In the Anglo-Egyptian Sudan every soldier, as soon as he enlists, swears allegiance to the Khedive and becomes a Mohammedan. Any children of his are brought up and educated as Mohammedans, and when he leaves the army and returns to his pagan tribe in the Bahr-el-Ghazal province he becomes a centre for diffusing the tenets and customs of Islam. German rule in equatorial Africa is also largely responsible for the same result, for all the liberated slave-children are brought up in the Mohammedan faith, whilst, at the same time, missionary enterprise is actively discouraged. On the other hand, Germany has imposed a toll on all caravans passing through the Adamawa territory; hence the pilgrims to Mecca have abandoned their old route, and now the caravans trek further north, through French territory. Since Dr. Kumm estimates that 10,000 pilgrims journey annually to Mecca through the Sudan, this policy on the part of the Germans would appear to be somewhat shortsighted, and contrary to their own trade interests. Mohammedanism is, however, by no means an unmixed blessing to the Sudan, for the drain on the population caused by the annual pilgrimage to Mecca is a heavy one. Owing to the hardships of the long journey very few of the pilgrims return to their homes, and the women and children are sold as slaves in Mecca.

A brighter side to the picture is the rapid decrease of slave-raiding and slave-trading with all the incalculable evils and miseries which follow in their train. Africa, however, can never reap the full benefit of European civilisation until some international arrangement can be reached to co-ordinate the unequal efforts of the nations which have undertaken the heavy responsibility of partitioning amongst themselves the unwieldy continent. It seems a serious anomaly that, while the British and French Governments are continually making successful efforts to repress the slave trade, the German administrators should adopt measures which encourage the continuance of a system of forced labour, differing from slavery merely in name. Dr. Kumm is doing a great service to humanity in calling attention to a state of things which is practically unknown to the world at large. Thousands of natives are employed by the Germans in road-making and in building forts, receiving neither pay nor rations. These half-starved labourers are supplied by tribal chiefs in lieu of taxes, and the forced labour

has already caused vast districts on both sides of the roads in Adamawa to be depopulated. An even more serious problem for the future is the preponderance of half-castes in German territory compared to those in the British and French states of Central Africa.

An encouraging result of British rule in Nigeria is the marked tendency for the population of the towns to return to the open country, owing to the firm suppression of inter-tribal wars. In fact there is far more security for life and property in Northern Nigeria than in the provinces of Asia Minor.

The dangers of the Sinussi sect of Mohammedans would appear, from Dr. Kumm's account, to have been considerably exaggerated by previous travellers. No doubt one of the chief tenets is to counteract European influence, but, if possible, without proceeding to the resort of arms. The fact, however, that Sinussi during his lifetime always refused to make common cause with the Mahdi in opposing the British recovery of the Sudan seems to indicate that an organised military aggression against the spread of European influence need not be seriously contemplated by the present generation.

Apart from South Africa and the Mediterranean region, there are comparatively few places in Africa where Europeans can found and perpetuate a permanent colony, capable of dealing with the administration of the land. The plateau country of British East Africa is one of the most favourable situations for this purpose, and Dr. Kumm indicates an even more ideal spot in the high Murchison plateau in the south-east corner of Northern Nigeria. It is in these places, and not in the fever-stricken coast regions or the steaming swamps and marshes of the great rivers, that a new and indigenous civilisation can hope to rise by means of new and scientific methods of agriculture, assisted by railways and roads.

It will be readily understood that Dr. Kumm's journey has resulted in a book of exceptional interest. A clear map of the Sudan, and useful tables of vocabularies of native dialects, estimates of outfit, comparative diagrams of rainfall, temperature, and barometric pressure in various parts of Africa are appended, and the book is embellished with particularly well reproduced coloured plates of characteristic butterflies and moths obtained by the author.

RELIGION AND PSYCHOLOGY.*

PROF. AMES has added another to the rapidly growing number of volumes dealing with the psychology of religion, a subject in which there is still room for a great deal more work. Prof. Ames's book suffers from the endeavour to cover too much ground, and gives the impression of being in parts somewhat scrappy. If there is one thing in the world which refuses to be dealt with by a purely inductive and empirical method, it is religion, and the religious experience. In the study of these, if any-

* From Hausaland to Egypt, through the Sudan. By H. Karl W. Kumm, Ph.D. With 88 illustrations, six coloured plates and a map. Pp. xiv. and 324. London: Constable & Co., 10s. net.

* The Psychology of Religious Experience. By Edward Scribner Ames, Professor of Philosophy in the University of Chicago. London: Constable & Co. 10s. 6d.

where, are needed philosophical insight and the synoptic vision which only an application of theory or hypothesis to the facts can give. And just these requisites seem lacking in the Professor's book. He pursues a method which he calls the psychological, though at the outset there seems to be some confusion between the psychological and the historical. The psychology of the method, also, is rather restricted, Prof. Ames being, apparently, wholly under the sway of what, in America, is called "functional psychology," which, *pace* its barbarous name, "views the mental life as an instrument of adaptation by which the organism adjusts itself to its environment." On this view, of course, religion becomes a method of adaptation to an environment, and is treated as such throughout the work. The objection is that such a view may mean either very little or very much, and fails to suggest, what is most important in religious experience, the characteristic value of the adaptation. Prof. Ames himself soon finds it necessary to supplement his method by speculative hypothesis.

Religion is dealt with by Prof. Ames firstly in the race and secondly in the individual. The chapters on the origin and development of religion in the race contain much excellent reading and a considerable amount of information, though it is doubtful whether the evidence produced is sufficient to warrant the conclusion of this part of the book, that "the original and perpetual spring of religion is therefore the life activity itself involved in procuring food, caring for young, acquiring and defending property, and in furthering social welfare." Religion is presented as a purely social business, a series of "organised social values" which may or may not be appropriated by the individual. Perhaps one ought not to cavil overmuch at this, yet it does not explain or allow for what, at any rate in developed religious experience, is its most characteristic element, namely pure individualism. The religious consciousness is the most thoroughly individualistic thing in the world, to which all social aspects are secondary and sometimes unimportant. Prof. Ames does not emphasise sufficiently the sense of wonder and mystery so significant in the psychology of the savage, and so formative in religious experience; this sense of mystery is an individual, not a social matter. The treatment of the religion of Jesus, in the chapter on "The Development of Religion," is necessarily brief and, we must say, correspondingly inadequate. If there was one thing Jesus did not do, it was to preach a "social gospel" in the sense commonly understood; for him religion was so much above all social concerns that, in the kingdom, society, as we understand it, would be no more.

In the view of Prof. Ames, the individual gets religion as he develops his social consciousness; he picks up religion from Society just as he picks up everything else. "The period of adolescence is pre-eminently the period of the rise of the religious consciousness in the individual"; this fact is insisted on, and it is, of course, generally admitted that there is a remarkable synchronicity between the awakening of the sexual instinct and the awakening of other important instincts as well, including the

social, the moral, and the religious. But for us the most significant thing for religion in adolescence is the appearance not of socially inclined instincts, but of a tremendously heightened individualism. The youth becomes aware of the mystery of himself; he discovers his personality and the depth of his inner life; and it is this fact that is important for religion. Society is realised and sought now simply as the appropriate field for the wakening individual.

The concluding section of the book, on "The Place of Religion in the Experience of the Individual and Society," contains many excellent and valuable observations, but again is hampered by excess of material. On the whole, it would seem, Prof. Ames has tried to accomplish too much. Still he has produced a very readable volume, and one which should encourage others to take up in detail those branches of the subject which he has dealt with too briefly.

THE ESSENCE OF RELIGION. By Borden Parker Bowne, London: Constable & Co. 5s. net.

THIS is a volume of sermons by a notable American preacher and theologian. They bear the stamp of a powerful and independent mind, and they deal suggestively, and in full view of modern difficulties, with such subjects as "The Supremacy of Christ," "The Church and the Kingdom of God," "Prayer," and "Salvation and Belief." Of the many things that are commonly included under the term religion, righteousness, or the doing of the will of God, is distinguished as the essential thing. "In the running of machinery, it is of great importance that everything should be rightly centred. When a great fly-wheel is truly centred, it spins noiselessly on its axle and seems to sleep in its most rapid motion. But let it be a little eccentric—that is, a little off the centre—and it begins to strain upon its bearings and may tear itself loose and become an instrument of destruction. Our lives also run well when centred on the will of God; and when they are eccentric, that is, are centred on some other and lower thing, then come the friction, the wrenching, the tragedy, the destruction, which result from eccentric living." We heartily commend the volume as one that will appeal to thoughtful readers.

LITERARY NOTES.

A VOLUME of poems entitled "Songs of the Road," by Sir A. Conan Doyle, is about to be published by Messrs. Smith Elder & Co. This will make a companion volume to "Songs of Action," which appeared ten years ago, and ran through half-a-dozen editions.

MR. ANTHONY LUDOVICI's new book, "Nietzsche in Art," is announced by Messrs. Constable. It is not long since a summary of Nietzsche's life and work by the same author appeared in the "Philosophies Ancient and Modern"

series. Mr. Ludovici has been lecturing lately at University College on the aristocratic, as opposed to the democratic conception of art.

MR. HAROLD BEGBIE has followed up his success with "Broken Earthenware," by writing another volume of stories entitled, "In the Hand of the Potter." In the former work the testators were all men, and of the humblest classes in the community. In the present book most of the stories concern women, and in all cases the strata of society illustrated is above the depths. The publishers are Messrs. Hodder & Stoughton.

THE journal of the second French Polar expedition of 1908-10, written by the French explorer, Dr. Jean Charcot, is being published by Messrs. Hodder & Stoughton under the title of "The Voyage of the 'Why-Not' in the Antarctic." The book contains many illustrations.

It has been arranged that the first profits of the University of London Press shall be charged with the building up of a reserve fund for the purpose of producing books which, in the opinion of the Press Committee of the Senate, ought to be published, although not likely to be commercially profitable. The University of London Press has been established for the purpose of doing all the printing and publishing work of the University, and of carrying on the general business of printers and publishers, and every well-wisher of the University will desire to see it take its appropriate position in the world of letters.

THE copy of Foxe's "Book of Martyrs" which belonged to John Bunyan during his imprisonment in Bedford Gaol, is about to be sold to raise funds for the Bedford General Library, where the book has been since 1841. It is valued at £8,000. A correspondent to *The Times* says:—"The edition of Foxe's 'Book of Martyrs' at Bedford is the eighth edition, in three volumes folio, published in London in 1641. It is the last edition printed in black letter type, contains Bunyan's autograph, and has been in the possession of the Bedford Library for many years. The commercial value of an ordinary copy is about £7. It is not a rare book, but the fact that this copy has Bunyan's autograph makes it unique. This book, in conjunction with the Bible, inspired Bunyan to write his immortal allegory of 'The Pilgrim's Progress.'"

AN interesting light will be shed on the non-church-going problem in a volume entitled "Non-Churchgoing: Its Reasons and Remedies," which Messrs. Oliphant, Anderson & Ferrier will publish on an early date. The work is in the form of a symposium, and the contributors include Sir Oliver Lodge, Rev. Prebendary Carlile (founder of the Church Army), Mr. J. Ramsay Macdonald, M.P., Rev. Professor Stalker, D.D., and Rev J. Ernest Rattenbury.

** We regret that in the review of "Early Ideals of Righteousness," which appeared last week, the name of Mrs.

Adam was given incorrectly. Mrs. Adam is already well known in connection with Dr. James Adam's last book "Religious Treachery of Greece," which she edited after her husband's death.

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—St. Paul and Modern Research: J. R. Cohn. 5s. net.

MESSRS. T. & T. CLARK:—Encyclopædia of Religion and Ethics: James Hastings. Vol. 3. 28s. net.

MR. A. C. FIFIELD:—The Adventure: Henry Bryan Binns. 2s. 6d. net. England's Need in Education: J. S. Knowlson. 3s. 6d. net.

MESSRS. HUGH REES, LTD.:—Our Prisons: Arthur Paterson. 1s. net.

MESSRS. P. S. KING & SON:—History of Factory Legislation: L. J. Hutchins Harrison. 6s. net.

MESSRS. MACMILLAN & CO.:—The Relief of Chitral: Younghusband. 1s. net.

MR. DAVID NUTT:—Thoughts on the Ultimate Problems: F. W. Frankland, J.P., F.S.S. 1s. 6d. net.

MR. STEPHEN SWIFT:—The Party System: H. Belloc and C. Chesterton. 3s. 6d. net.

MESSRS. SWAN SONNENSCHNEIN & CO., LTD.:—Contemporary Social Problems: Achille Loria.

MR. T. FISHER UNWIN:—Seven Sages of Durham: G. W. Kitchen, D.D., F.S.A. 7s. 6d. net.

MISCELLANEOUS.

The Metaphysical Magazine, January.

FOR THE CHILDREN.

LIGHT, LOVE AND COURAGE.

"WHY, Jack!" cried Kitty, jumping up from the hearthrug, where she had been crouching to get the firelight on her book, "just think! It's late. I ought to have been in bed at eight, and it's half-past now. I forgot the time, that story is so grand. Now I'll have to put myself to bed because mother and nurse are both with baby. . . . I wonder is he any better yet?" and Kitty stopped chattering, and began hugging Snow Queen, her little Persian cat, that ought to have been white, indeed. But Jack called her Cinderella, because, he said, she was the colour of ashes. However, her tail made up for all. It was as bushy as a squirrel's.

"Well, and why don't you go to bed now?" said Jack. He knew quite well all the time.

"There, fancy! Spot hasn't been put to his bed yet, either," said Kitty by way of answer. "Spot, come here, you dear thing, and say good-night to Queenie." Spot was Jack's Irish terrier; he and the cat were the best of friends. As for bed, the rule was that every evening, when tea was over, Jack was to see Spot safe out to the stable, where the other dogs and he had a stall to themselves.

"What are you going to do with Spot now?" asked Kitty.

"Oh, he's all right. Do you stop bothering and go to bed," said Jack. Father was away, so he thought he might be a bit masterful.

But Kitty didn't go. She stood balancing herself, first on one foot and then on the other, and at last she said: "Jack, listen! I'll go outside with you, as far

as the stable, if you'll please. . . . Oh, Jack, would you mind much coming up the stairs with me, they're so dark."

"What nonsense," growled Jack; "girls are so silly. Go up by yourself, you old baby."

I don't exactly know what Jack meant by this, for a baby is generally a very young person indeed. But Kitty guessed that Jack meant to make fun of her. Nobody likes that; she got very red, but said nothing—just went off, with Snow Queen in her arms.

There was a little lamp in the hall, and another on the lobby upstairs, but between them—and they were very faint indeed—there stretched a long flight of stairs, that doubled back on itself, and at that bend it was very dark. Kitty dreaded that part of her nightly journey to bed. She never said she was afraid, father didn't like any talk of that kind. So she often wondered how it happened that at her bed-time somehow mother always had some message upstairs that only she herself could do; to get a handkerchief, or some more sewing, or to peep at baby to see if he was all right. Then Kitty would get pleasantly past that horrid corner, with one arm round mother's comfortable waist. And when she was in bed, often mother would come quietly in and snugg the blankets up round her shoulders. Nurse never did that the same way.

But this night there was no mother; Kitty had to get on as best she could alone. Nurse just came and said her mother could not leave baby out of her arms, for he had just fallen asleep there, and Miss Kitty was to make no noise. Then she left the candle and matches within reach, as mother did, and went away.

"I'm glad nurse didn't see Snow Queen under the bed-clothes," thought Kitty, "she might have taken her away. And I wonder is Spot put up yet. I wish I was like Jack. He isn't one bit afraid of anything." So, indeed, Jack always said. But all the same, he had not the least notion of going out so late by himself.

After Kitty had gone up to bed, he had just opened the window and shoved Spot out, and said, "Go round to bed, you," in as manly a way as he could. Spot had whined a bit, and then had moved off. "He'll get into shelter somewhere," Jack said to himself, and then he too went to bed. He didn't at all care about sitting up by himself. In fact, he would have gone to bed the same time as Kitty, only for the honour and glory of being later than she was.

Somehow, Kitty couldn't go to sleep. Perhaps it was because Snow Queen was so fidgety. She seemed not to like being under the bed-clothes, where Kitty thought she was ever so comfy. So Kitty was wide awake when the house had grown very still, and all the lights were out, except where the sick baby was; and then suddenly she heard a noise in the stableyard, under her window.

"That's Spot," Kitty said to herself. "Poor Spot! and just as if he was crying, and I don't think he's in the stable at all. He's not saying it out loud, either; he seems afraid of disturbing people. . . . I

suppose he 'members about baby. Ah! there now, he's begun again, and the other dogs answering him. If they set up their chorus from inside the stable, Spot will get noisier, and they will waken baby."

What was to be done? She thought she'd better not go to the nursery door for fear of wakening baby, and Jack would laugh at her, and the servants slept downstairs, and cook was pretty cross, and there were rats in the very passage leading out to the yard, and Kitty didn't like rats at all.

Kitty thought and thought, while every now and then there would be another chorus from the dogs; you know how, one beginning and the others joining in a long howling, as if in the greatest woe. Kitty could stand the thought of baby's being wakened no longer. She got up, and slipped on her shoes and petticoat, lit her candle, and with it and the matches in one hand, and Snow Queen under the other arm for company, off she set, to go down through the dark, silent house. "And maybe Queenie will keep off the rats, too," she thought.

But Snow Queen wasn't much use that way. She only wriggled, and finally when Kitty had managed with much difficulty to open the heavy back-door, and was standing cold and trembling out in the dark, windy yard, the naughty cat got free, and scampered back to Kitty's bed again. It was too bad of her to desert her kind little mistress like that!

Spot was so different. He simply whined with joy at seeing Kitty, or rather smelling her, for you know it was the night. But just as Kitty had got the stable-door open, puff came the wind, and blew her candle out. Then the big setters inside began to growl, not that they would have bitten Kitty, but naturally they were surprised to see her there at that hour. But what was she to do? And Spot would do nothing, only wriggle up close to Kitty, and then run off and back again; and no matter how she called him, "Poor Spot, go in to bed, there now, good dog!" and tried to encourage him, not a bit of Spot would venture into the dark stable. She felt ready to cry, and so shivery and lonesome as it was.

Suddenly a bright thought struck her, and she struck a match, and there was her bright thought, indeed! For when she held the little flaming torch inside the door, and coaxed Spot again, in he went, quite good and sensible.

"Just he didn't like the dark any more than I do," Kitty thought, and she shut the stable door, and pattered back across the cold yard, and into the house, and back to bed. Snow Queen was sitting on the pillow, looking quite composed, and very soon she and Kitty, snuggling under the bed-clothes, fell asleep.

Next morning there was father, home again; and mother, tired but happy, and kind to everyone.

"Baby's better," she said, "he slept so well. I thought the dogs would have wakened him; I wanted to go out to them, but baby was in my arms, and poor nurse was getting a sleep, she's been up so many nights, dear. How glad I was when they stopped their whining. I fancied I heard some one speaking to them, but —."

"What are you so red for, Kitty?" said Jack. He had a very good idea of what had made the dogs bark, and he wanted people to talk about something else.

But father didn't like to hear Jack speak like that, and besides he wanted to find out about the dogs; so he said, "I don't know why they should have barked last night unless one of them was loose. Did you put up Spot?"

"No, father," said Jack, who was truthful, anyway. Then the whole thing had to be explained. Kitty hated telling about Jack, but she had to answer father's questions. And, of course, it didn't sound very nice, that a boy had not been kind to his little sister, and that she had had to go out late in the night because he had been so lazy.

When Kitty had gone off to lessons Jack got a talking-to. It did him good, too.

"You laughed at Kitty," father said, "because she is afraid of the dark. But instead of that, you should have taken care of her; she's a girl, and you and I must protect her and mother" (it did Jack good when father put his own name and Jack's together in that way); "but she's no coward, it showed a lot of pluck in a timid girl to make herself do what she was really afraid of doing. It would have been nothing at all for you to do—at least, I hope so. But Kitty, that is really afraid of things! She's a real little heroine, that's what she is."

It did both the children a lot of good, for Jack, who was really fond of Kitty, and kind too, in his own way, never laughed at her for being afraid of the dark again; and Kitty, having once got over her fears, learned that there is not so much to be afraid of after all. K. F. P.

MEETINGS AND SOCIETIES.

THE MORAL EDUCATION LEAGUE.

ANNUAL MEETING.

THE Thirteenth Annual Meeting of the Moral Education League was held on Friday evening, February 10, 1911, at Essex Hall, Strand.

The meeting had been preceded at 5 p.m. by a lesson by the League's demonstrator, Mr. F. J. Gould. The annual report recorded that Mr. Gould had, during the past year, given demonstration moral lessons all over the country before important audiences, including the staffs and students of twelve training colleges (denominational and undenominational), and under the auspices of a number of local education authorities. The League had opened up during the last two years a field of important work in India. Messrs. Longmans were shortly publishing for the League, "Youth's Noble Path," a book of 62 moral lessons for use in India. The book used almost exclusively Eastern illustrations for the moral subjects. The League is exerting considerable influence abroad, and has local secretaries in many countries. Two new books have been issued by the League

during the year, some sixteen having now appeared under its auspices.

Speech by Professor Mackenzie.

The annual address was delivered by Prof. Lloyd Morgan, F.R.S., D.Sc., LL.D.

The lecturer was introduced by Prof. Mackenzie, who said that it was sometimes stated that the League's books and publications were not based on any definite principle. If they meant merely that they were not narrow in their spirit, but were ready to welcome light from any source, they might readily admit that it was true; but if it meant that there were no fundamental convictions underlying the work of the League, it was surely false. The very existence of the League implied certain convictions—that there was a real distinction between good and bad, right and wrong, that children could be taught to see that distinction and feel its importance, and that a systematic method of teaching was necessary for that purpose. But it seemed to be thought by some that in addition the League ought to have some definite theory of ethics upon which every aspect of its work ought to be based. He was hardly likely to under value a theory of ethics. He wished they all had one, and were in agreement about it; but he did not think it was at all necessary for the League's present purpose. The fact that people explained morality in different ways, or gave different interpretations of the ultimate conceptions and ends, did not imply that they acted differently or admired different modes of action. None of us would like to be or to be thought to be selfish, brutal or conceited, whatever our theories might be with regard to the ultimate ground for disliking these qualities. Our moral judgments were like most other judgments in this respect. There were many theories of numbers, but so far as he knew there was pretty general agreement that two and two made four, and teachers did not hesitate to inculcate that doctrine. To inquire into theories of numbers, aesthetics or ethics was very useful and interesting, but it required special training and must come long after the apprehension of some of the simpler truths about numbers, about beauty and art, and about conduct.

When the foregoing objection was met in this way, it was sometimes urged that, if moral distinctions could be recognised without any definite theory, there would be no need to give any teaching about them at all. But here again it was only necessary to point out that we do not argue in this way about other things. However obvious it might be that two and two made four, it was generally thought to be worth while to teach it. There was a gradual advance from things that are obvious to those less obvious, and it was the object of a system of moral education to make this advance in the way found by experience to be the most effective. The object of moral education was to familiarise the minds of the young with the conditions under which conduct that is admirable is displayed, to help them to feel at home with such conduct, and help them to realise how they might adopt it for their own, rather than lead them to discuss *why* it is to be regarded as admirable, though this they might afterwards also proceed to do.

Prof. Lloyd Morgan on Playing the Game.

Prof. C. Lloyd Morgan (a vice-president of the League and Professor of Psychology at Bristol University) said that moral education should be preceded by moral training—the establishment of good habits in the young, just as we establish them in the dog or the horse. A very large proportion of our own behaviour and a still larger proportion of that of children, was carried out because innate tendencies, moulded by social pressure, made us feel like so behaving. If we took that pretty complex product of school life, "playing the game," did not the boy learn to play the game, and to feel like playing the game, in a large measure under the moulding influence of custom and tradition embodied in his school environment? And if he were asked *why* he played the game, was not any explanation he could give in terms of ethical sanctions rather a supplementary afterthought than the really guiding and driving impulse under the sway of which he actually did play the game?

Now "playing the game," in an extended sense, was about as good a definition of the quintessence of morality as could be given. But though at first and for some time the boy played the game just because the game was going on around him, and he was a member of the society in which and by which the game was being played, we had here only the earlier phase of development. There came a time, sooner or later, when the boy framed ideals—an ideal of the game as it ought to be played, an ideal of the part he himself ought to play in it, and an ideal of the parts that others ought to play, with effective co-ordination and subordination. The ethical system which arose out of the rules of the game in school life had a living force and was in close touch with the realities of a definite phase of social development.

The difficulty with regard to ethical instruction as preparatory to playing the more complex game on the wider stage of adult life, was that, in so far as the conduct dealt with and the ideals illustrated were beyond the practical experience of boys and girls, the instruction was apt to be mere intellectual exercise. Where behaviour was concerned, the only way to learn was by behaving. Fortunately, the young were born play actors. They were keenly susceptible to any vivid and dramatic presentations. It was true that the dramatic situations presented in the course of moral instruction often necessarily went beyond the actual experience of boys and girls. The game of life was portrayed on a larger scale and under more complex conditions than those of child life. But though the child had not yet had occasion to play the game of life on this scale, he had the *inborn tendency to play at playing the game*. Prof. Groos had taught us that the evolutionary value of animal play lay in the fact that it afforded ample opportunity for practising modes of behaviour on which success or failure in after life would depend. Should not moral instruction have an analogous value for the development of the child? Imaginative as he was, profoundly susceptible to the prestige of characters larger than his own, at a stage when the active and rapid growth of self-consciousness, in alliance with this innate

tendency, led him to identify himself with the characters in the life-drama presented, to share their elation in success and their mortification in failure, he played at playing the game and thus gained a real valid and ultimately serviceable experience.

Moral Education in Japan.

Prof. Noda (Professor of Pedagogy in Japan) gave a short address dealing with the salient features of moral education in Japan. He said moral education in Japan was based on the Imperial Rescript of 1890, and was thus founded on loyalty to the Emperor and filial piety. Moral lessons on patriotic lines were given in every school in Japan, in the elementary schools by the class masters and in the secondary schools by the head masters. It was noteworthy that not only was this instruction given in the two classes of schools mentioned, but also in technical and commercial schools. As there was no religious teaching in Japanese schools, moral instruction was of great importance for the Japanese. They attributed the brave and self-sacrificing bearing of the people during national crises since 1890 greatly to the influence of this moral education.

Mr. G. P. Gooch moved, and Prof. Millicent Mackenzie seconded, a vote of thanks to Prof. Lloyd Morgan and Prof. Noda.

DR. CARPENTER AT ESSEX HALL. LECTURE ON THE THEOLOGICAL CHRIST.

THE second of Dr. Carpenter's lectures, at Essex Hall on Tuesday night, attracted another large audience. The treatment of the evidence bearing upon the historicity of Jesus in the previous week was followed on Tuesday evening by a careful review of the processes by which the conception which has dominated Christianity, and resulted in the doctrine of the deity of Jesus, had come to prevail, and by a discussion of certain modern methods which have been resorted to in order to maintain that doctrine. Rev. Charles Roper, B.A., chairman of the Publications Committee of the British and Foreign Unitarian Association, presided, and stated that not only had the Association rendered a considerable service through the arrangements by which the addresses had been delivered in a few of the great towns, but that it proposed to give the lectures a much wider vogue, and that as soon as possible they would be available in book form.

MEMORIAL OF SOCINUS IN POLAND.

THE Rev W. Copeland Bowie writes to us from Essex Hall:—"May I call the attention of your readers to the joint appeal made to the Unitarians of America, Hungary, and Great Britain and Ireland, for the sum of £200 to provide a fitting memorial of Socinus at his burial place in Poland?"

The building will be erected under the supervision of the Conservator of Public Monuments, and the proprietor of the village in which the tomb of Socinus is situated will give his personal attention to the work.

Dr. C. W. Wendte is looking to friends in this country to provide £75. Towards this amount I have received the following donations:—Mr. John Harrison, £1 ls.; Mr. Philip Holt, £1 ls.; Mr. Alfred Holt, £1 ls.; Miss E. W. Howse, 4s. I shall be pleased to receive and transmit further gifts towards the cost of erecting this historic memorial."

LIBERAL CHRISTIAN LEAGUE.

WE understand that at the spring meetings of the League, which are to be held in Manchester next May, the Rt. Hon. Winston Churchill has consented to speak at the Social Service Session, and that on another occasion Mrs. Besant will be the chief speaker.

A permanent hostel has at last been secured for the Pioneer Preachers. It is not their object in any way to interfere with the regular ministry, but to make known the message of Liberal Christianity to that large section of the public which does not attend public worship. At the hostel the simple life will be practised, and as it has to be furnished, any gifts from sympathisers, either in money or kind, would, we are sure, be welcomed by the Hon. Secretary, King's Weigh House, Thomas-street, W.

THE SOCIAL MOVEMENT.

THE PROBLEM OF THE FEEBLE-MINDED.

IT is rumoured—we hope that in this case rumour may be a witness of truth—that legislation dealing with the problem of the feeble-minded is to be brought forward in the present Parliament. As has already been pointed out in the columns of this journal no justification can be offered for any further postponement of this question. The February number of *The Crusade* (published by the National Committee for the Prevention of Destitution) very appropriately contains a special supplement devoted to the problem of the feeble-minded. In view of the possibility—not too remote, we trust—of legislation on the subject, we make no apology for referring to it again and for quoting some apposite statistics from the admirable supplement mentioned. Miss Kirby, secretary of the National Association for the Feeble-Minded, thus concisely summarises the present position (p. 31):—"The feeble-minded are found to permeate all classes of society. Thus in prisons about 10 per cent. are found to be mentally defective. Of inebriates, Dr. Branthwaite, and eleven other investigators working with him, but independently, reached the conclusion that amongst the alcoholics committed to the Homes for Chronic Inebriates, under the Inebriate Act of 1899, no less than 62 per cent. were mentally defective. The Magdalene and Rescue Homes show an average of feeble-minded girls and women varying between 30 and 50 per cent. who appear to be constantly drifting in and out of control. In the maternity wards of workhouses the same evils exist, while of the general workhouse population one-fifth to one-

fourth are mentally unsound, and, therefore, quite unfitted to be at large. A more detailed research would probably show that many of the tramps and casuals, the unemployed, and the fathers of families in constant receipt of charitable and poor relief, had reached through this mental defect the lowest stratum of society, by a process natural to expect in a social environment, where, as Dr. Tregold has tersely said, "muscle is being gradually ousted by mind." The same supplement includes also a useful bibliography containing all the most recent and authoritative literature on the subject.

GROWTH AND SUCCESS OF THE GARDEN CITY IDEA.

THE twelfth annual meeting of the Garden Cities and Town Planning Association, held on February 8, should be a great encouragement to Mr. Ebenezer Howard and those who shared his robust faith. Mr. Justice Neville, who presided, said that the founder, Mr. Ebenezer Howard, had proved a true prophet whose prophecy had been accepted by his contemporaries, and had had a wonderful effect throughout the world. The peaceful rivalry of other nations was to be welcomed. England could claim to be the first to start the idea of garden cities, but Germany was the first in the field with town-planning. Interest had spread even to Russia, and they hoped to welcome a visit from Russian supporters of the movement and to hear that that country was prepared to deal with the question of the housing of the people.

Mr. Ebenezer Howard said it was actually costing London more to get rid of one foul slum than it had cost the Garden City Company to buy land sufficient for a town of 32,000 inhabitants, and to do such development as to attract a population of over 7,000 persons. The London County Council was spending £473,300 in buying 16 acres of insanitary property, chiefly in Tabard-street, and when cleared, the site would be worth £85,000. The five-storey dwellings that were to be erected would certainly be regarded in a few decades as quite unfit for home life. He contrasted this with what had been done at the same cost at Letchworth, where a freehold estate 238 times as large had been acquired.

ANNOUNCEMENTS.

THE annual meeting of the Invalid Children's Convalescent Hospital Home (Mrs. Hampson's Memorial Home), Winifred House, Wray-crescent, Tollington Park, N., will be held at the Home on Wednesday afternoon, February 22, 1911, at 5 o'clock. Subscribers and friends interested in the work are cordially invited to attend. The Home will be open to visitors at 4.30 p.m.

THE Rev. W. H. Drummond will give the second of his course of lectures on "Biography in the New Testament" at the King's Weigh House on Tuesday evening at 8 o'clock. The subject will be "The Gospels as Biographies."

A COURSE of four lectures on "The Prevention of Destitution: Some Outstanding Questions," will be given by Mr. and Mrs. Sidney Webb at Caxton Hall, Victoria-street, Westminster, S.W., on Monday evenings,

beginning February 20, 1911, at 8.30 p.m. The chair will be taken on February 20 by Mr. C. F. G. Masterman, M.P.; on February 27, by the Viscount Elcho; on March 6 by Mr. Granville Barker; and on March 13 by Mr. Maurice Hewlett. Admission will be by ticket only, for which application should be made to Miss M. E. Bulkley, 37, Norfolk-street, Strand, W.C.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bolton.—The report of Bank-street Chapel for 1910, which has just been issued, is a record of earnest and highly successful work under the leadership of the Rev. J. H. Weatherall. The number of members is 481. During the year 36 lapsed for various causes and 41 joined. The following passage is of more than local interest:—"The record for the year just closed, following that in which the meetings of the National Conference were held, although one of comparative quietude, has been marked by the continued activity of all our permanent institutions. It is manifestly the case, verified by abundant personal experience and testimony, that the message preached in our pulpit and the fraternal associations of our congregational fellowship are a continual source of inspiration to members of the church. It is sometimes our habit to ask whether things are 'worth while,' and it may be that on occasions one will ask, in all sincerity, if the expenditure of time and money, of health and strength, in the effort to teach and spread the gospel of our Free Churches, is wholly justified. To such inquiries we could give, we believe, convincing evidence that we abundantly reap the fruits of all our labours. In cases often repeated, we find visitors to an occasional service attracted to our message and developing into permanent attenders or attached members of our congregation. To these, as to the older members of our fellowship, our faith appeals because of its claim to reverently revise the outlook as occasion may demand, and to interpret the divine message in terms of conduct which shall make us the better for our religion every day of our lives."

Horsham.—Mr. H. G. Chancellor, M.P., conducted the services at the Free Christian Church on February 5. The following Monday the Rev. J. Page Hopps lectured on "New Ideals for the Church." Dr. W. Blake Odgers has promised to lecture on Milton on the 22nd. The anniversary services on Whit Sunday will be conducted by Dr. Foat, of Richmond.

Ipswich.—A branch of the British League of Unitarian and other Liberal Christian Women has been formed at the Unitarian Chapel as the result of a meeting addressed by Miss Brooke Herford on the 9th inst.

Leicester.—Preaching at the Great Meeting, East Bond-street, last Sunday evening, the Rev. Edgar I. Fripp replied to some of the views on immortality expressed by Mr. Joseph McCabe in a recent lecture in Leicester. Mr. Fripp pointed out it was no new truth to religious people that birth, growth, maturity, decay, and death were the story of all living creatures; but religious people believed that while the world and everything in it were constantly changing, God, who caused the change, Himself did not change. Behind and within everything that changed was that which made it change. They called it Power, or Force, or God—something in the universe which did not perish. "Because," said the preacher, "we find in the universe that Immortal Source from whence every day the

universe proceeds, we formulate the idea of immortality. In daily, hourly touch with that which does not perish, and cannot by its very nature perish, we ask ourselves whether there may not be something in our own higher nature immortal like God."

Lewisham.—The Rev. F. K. Freeston gave his illustrated lecture, "Mrs. Gaskell, her life and works," at the Unitarian Church on Thursday, February 9, to an audience of 80.

Newton Abbot.—On Sunday, February 5, the Rev. Frederic Allen, minister of the Unitarian Free Church, gave an address at the afternoon meeting of the Men's Own Brotherhood, held in the Wesleyan Church, Courtenay-street, on "The Hieroglyphs of God." The address was very well received by an audience of between two and three hundred men.

Rawtenstall.—On Tuesday, February 7, the Rev. J. J. Wright lectured under the auspices of the B. and F.U.A., on the subject "Every Religion once a Heresy." Mr. G. W. Hitchen, of Newchurch, presided.

Sidmouth: The late Mrs. Goodwyn Barmby.—On Sunday night, February 5, just as the friends of the Old Meeting, Sidmouth, were separating to their various homes, Mrs. Barmby, respected, honoured, and beloved by them all, passed on to her rest. For many years she had suffered bravely and cheerily, and been more or less confined to her house, and for some months to her bed, but never curtailing her sympathies nor relaxing her interest in the welfare of all her friends and the various societies for helping the poor and relieving the distressed. In the days of her health her hospitalities to residents and visitors were as bountiful as they were gracious. And her home at "Mount Pleasant" was rightly named, for all who visited there went away cheered and brightened. And to the Old Meeting, its worship and its institutions, as far as her strength permitted, she gave freely of her time, intelligence and sound judgment. Her husband, the Rev. Goodwyn Barmby, was for over twenty years the minister of Westgate Chapel, Wakefield. In this Yorkshire ministry Mrs. Barmby did her best work, rendering willing and acceptable service in all good works in the town and district. After her husband's death the family removed to Sidmouth. The funeral took place in Sidmouth Cemetery on Wednesday, February 8, amid numerous tokens of love and veneration shown by many friends. In a short address the Rev. W. Agar voiced what all who knew Mrs. Barmby well would be ready to endorse. "We who have been privileged to know her, and watched the candour and calmness of her Christian walk and the serenity of her faith, must needs express what we all so sincerely and deeply feel, that her life has been among the gentle and blessed influences of God upon our hearts."

Southend-on-Sea.—On Friday, the 10th inst., the annual meeting of the congregation was held, when the Rev. W. H. Drummond, superintendent minister of the Provincial Assembly, presided. The statement of the treasurer was read, and indicated the satisfactory condition of a church out of debt; the minister's report expressed the hope that the activities of the church during the past year have not been without some spiritual results; and the chairman delivered an interesting and stimulating address. Mr. E. Corner kindly volunteered for the office of secretary in place of Mr. Frankland resigned.

Swansea.—The annual report of the Unitarian congregation records a year in which the work of the church and the various societies has been fully and successfully maintained. During the month the Rev. Simon Jones is giving a course of evening sermons on "The Christ Myth and the Gospel Story," with special reference to the discussion of the subject which appeared recently in our columns.

NOTES AND JOTTINGS.

SWEDISH LUTHERANS IN LONDON.

The new Swedish church in Harcourt-street, Marylebone, will be opened on February 26. The old church in Princes-square, St. George-in-the-East, where the body of Swedenborg formerly lay, is, we understand, to be sold. There is a considerable Swedish population in London, especially in the Soho district, and there are many in the neighbourhood of Primrose-hill and Cricklewood. It is feared that the health of the Swedish Primate, the Archbishop of Upsala, will prevent him from taking the long journey to London during the wintry weather, in order to be present at the opening.

EDUCATION IN RUSSIA.

According to official data just published, the total population of Russia in Europe and and in Asia numbered 74,536,300 in 1858, 126,896,200 in 1897, and 160,095,200 on January 1, 1909. It is shown that in Russia proper exclusive of Finland, only 21 per cent. of the total population can read and write. In Poland there are 31 per cent. of literates, in the Caucasus 12 per cent., in Siberia 12 per cent., and in Central Asia 5 per cent. The most favourable conditions prevail in the Baltic provinces with 80 per cent. of literates.

PRAYER BOOK REVISION.

"ONLY such lessons should be read in the Sunday services as convey teaching which the Church of Christ can endorse. Else we may unconsciously propagate a pre-Christian morality, and this we are certainly doing by allowing the maledictory portions of the Psalter to be sung in Christian worship. . . . The final authority to which any changes in the Prayer Book must be referred is that of Parliament. A National Church which enjoys the privileges and responsibilities of establishment cannot complain if the State exercises a somewhat jealous supervision over its ritual and ceremonial regulations in the interests of the whole body of the people. We are not a sect, and should not claim the immunities of a sect!"—CANON BEECHING in the *Nineteenth Century and After*.

THE SANCTITY OF THE BODY.

"ANOTHER of those original laws written upon the heart seems to be this of the sanctity of the body. Here, too, we have a sense of worth and unworth, which we cannot argue about or justify logically, but which is simply there. And now professing to care for nothing but what is clear and demonstrable, based upon palpable scientific fact, men to whom everything that savours of mysticism, metaphysics, religion, is at once ruled out, will yet pay strange, unconscious homage to the instincts of the deeper soul. They will experience a peculiar mental discomfort, it may be, if, glancing down at their own hands, they see that the nails are black, not because they fear any contagion, not even because they see a combination of colours which is unpleasing in itself, but because they feel somehow desecrated in body by the alien particles attached to the holy thing."—MR. EDWIN BEVAN in the *Contemporary Review*.

Provincial Assembly of London and Southern Counties.

ILFORD UNITARIAN CHURCH

Appeal for £625.

THE Committee of the Provincial Assembly feel that the time has come when a Resident Minister should be appointed to take charge of the new and promising congregation at Ilford, which, being situate in a rapidly growing neighbourhood, has unique opportunities of building up a strong and successful church. It will be necessary, first of all, to improve the financial position by paying off the balance of the money due on the church premises. The total cost of these, including a lecture room, has been £2,000, which has been reduced to £625. This £625 is the sum due on loan from the Chapel Building Fund, and if not cleared off, it will have to be repaid at the rate of £50 a year. If, however, the debt can be extinguished now, steps will be taken to appoint a settled minister without delay. The ordinary income of the Church is about £125 a year, and the ordinary expenses about £50. The congregation have contributed all they can reasonably be expected, both to repayment of the building loan and to current income. There are 110 members on the church roll, and during the two years since the present church building was opened, the average attendance has been, morning 40, evening 85. Associated with the church there is a Literary and Discussion Society with 60 members, a ladies' sewing circle, a branch of the League of Unitarian and other Liberal Christian women, and a small Sunday School.

The committee of the Provincial Assembly therefore appeal on behalf of the Ilford Congregation for a sum sufficient to wipe off the above remaining debt, in order that a resident minister may be appointed as soon as possible.

H. GOW, *Chairman*.

E. WORTHINGTON, *Treasurer*.

W. H. DRUMMOND, *Minister*.

R. P. FARLEY, *Secretary*.

Donations to the special fund may be sent to the Treasurer of the Assembly, E. WORTHINGTON, Esq., 50, Clarendon-road, London, W.

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	£	s.	d.
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Mr. I. S. Lister	10	0	0
Mr. S. W. Preston	10	0	0
Mrs. Aspland	5	5	0
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